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are known to the majority. It was pointed out by the men with a laugh that such things were unprocurable in town because the institute drugstore is run by a friar. They are obtainable in Centro and Salvador, but they are expensive, and the men say they are embarrassed to ask for them. One young couple sent to São Paulo for some injections to be given to the wife to prevent conception, but they did no good. The couple had found an announcement of the injections in a magazine, and since they wanted to limit their family to the one child they already had, they tried other means. They now have three children in spite of their efforts at prevention.

847 [278] There also are local remedies which are supposed to produce abortions. They consist of herbal teas and for the most part are supposed to be effective only up to the third month of pregnancy. Aluman, coqueiro root, orelha de pau, pitanga, mil homem root, and melão de São Caetano are all supposed to be effective. Few women will admit to having used them, although they all know about them. Figures on the number of natural abortions are almost impossible to obtain, for most often there is no record at all. The mother does not go to the doctor; she simply buries tal bobagem (such nonsense) in the back yard. 843 Those who admit having had miscarriages say they came about because of a fall, or frequently because of a great fright such as seeing a snake on the road. 841 515 Most women do not keep track of their menstrual periods, and according to the town doctor their personal hygiene leaves much to be desired. 864 Little or no information is directly passed between father and sons or mother and daughters concerning sexual matters. Each generation is left to find out for itself.

838 [548] There are a few male sexual aberrants in town, known as "veados" (literally, "deer," but slang for homosexuals), and they are well known. A middle-aged fisherman, Patão, is the center of such activities. He is married and has several children. When his wife found out about his extramarital activities she took the children and left him, terribly shamed. This happened several years ago, and since then this man has worked up quite a trade, mostly among unmarried men, though there are at least three married men who go to him also. Their excuse is that there are not enough women in the town, and since there are no prostitutes they go to him, although they do not like it. The married men say it is because their wives are ill or away, and they do not want complications with some girl. Patão, however, regales the daily gossip groups

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584 intimation of its course. The meeting may finally be arranged at the house of an older female friend. If the two are genuinely interested in each other they may allow the fact to become public, and if the parents are pleased they will in due course [836] be married. Otherwise the girl may keep the whole affair a secret, and after a period of flirtation have an affair with the [263] boy and become pregnant. Any girl who refuses to eat pepper • [843] is immediately suspected of pregnancy, and inquiries are made.

*565 When a Class C family wishes to celebrate some occasion such as a birthday, anniversary, or the time in which the twin 574 saints Cosme and Damião are feasted, the woman's friends and any nearby female relatives come in to help her cook. 252 Guests are invited by the husband. The preparation of all 262 food must be done by hand, the chickens killed, cleaned, and [476] plucked, the beans shelled, the shrimp and fish cleaned, the [273] farina cakes made, and the popular liqueurs (licores) prepared by soaking various kinds of fruit in bottles of rum and syrup. At such parties the traditional, favorite Bahian dishes of vatapá, acarejé, carurú, abará, cuscus, and the many moquecas, [251] are served. All these are appetizing, but take much time to prepare and cannot be made too far in advance, for there *565 is no way of preserving food. Unless the household is particularly wealthy, the family seldom gives parties; many never 574 manage to give one. Dancing forms an important part of the 535 festivities. The men bring their drums, tambourines, and guitars, while the women sing and dance the samba. In the rural [369] area, social dancing in mixed couples is rare, but in town it is a common form.

*565 A family may take care of an aged mother, father, or even godparent, or of some other relative on either side. Such a 888 person is well cared for within the family means. Most people 736 in Vila Recôncavo are generous toward others who are in some way unfortunate, and help them if they can. There is little or no complaint if the household has to take in an infirm or aged relative; most people say that the same may happen to them one day and they will have to be taken care of. Perhaps the old person helped them in some way in the past when they needed aid and is now being repaid. Or if some older person wants to live alone, a group of neighbors and relatives all help in preparing meals and supplying food and other wants over an extended period of time. There is no case in Vila Recôncavo of an elderly person being sent to a public institution.

4: Pierson Z-4, 5 (1935-1937) 1967
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ing the *bozó* in a place where the intended victim is likely to step on it or otherwise touch it.[32] An animal may be "prepared with the *ebó*" so that whoever subsequently touches the animal will catch the illness or inherit the misfortune. If, however, one wishes to avoid transferring the evil to another person, he may do so and still rid himself of his affliction by leaving the *ebó* in a cemetery.

If a *filha de santo* (ceremonial dancer of the fetish cult) would avoid illness or other misfortune, it is considered highly important that she observe all the taboos, especially those attaching to food and drink. A pregnant woman must avoid vegetables and all meats other than chicken; she must not join a funeral procession, since the spirit of the deceased might enter her child; and she must avoid a rose touching her bare breast, for otherwise the child, it is believed, will be born with a birthmark.[33]

Charms may be of a specific nature like the *figa*[34] or the

[32] The affliction may, however, be transferred to someone toward whom no harm was originally intended if the individual placing the *ebó*, either ignorantly or with intention, fails to leave it in the designated place. The first person coming in physical contact with it will be affected. So widespread is this fear of the *ebó* that chauffeurs, even at the risk of an accident, will not run a wheel over one.

[33] Current folk medicines include: for syphilis, whale oil; for a toothache, pig or burro dung smoked in a clay pipe; for a cough, sweetened tea prepared by boiling a termite nest; for sore throat, tea made by boiling a live lizard whose body is then removed from the vessel and buried with its head toward the new moon. Native herbs are extensively employed, particularly by *curandeiros*, or they may be administered at the hands of anyone "instructed" by a "manifesting" deity, a common occurrence in those *candomblés* known as *de caboclo* (a portion of whose ritual is probably of native Indian origin) and in spiritualist centers like that in Alto do Bom Gosto, in Calcada, one of whose directors remarked, "So many *caboclos* 'manifest themselves' because they know so well how to heal with herbs."

[34] The *figa* is an image, usually made from wood, of a closed fist with the thumb inserted between the index and middle fingers.